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AN ADDRESS # 13

TO THE

PASTORS AND PEOPLE

OF THESE

UNITED STATES

ON THE

CHAPLAINCY OF THE GENERAL GOVERNMENT

VIEWED IN ITS CONNECTION

WITH

EXTENDING THE REDEEMER'S NAME IN THE WORLD.

BY LORENZO D. JOHNSON,

Author of "Government Chaplains," &c.

WASHINGTON, D. C.

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ADDRESS

TO THE

Pastors and People of these United States.

NEGATIVELY considered, we are a Christian nation, that is, we are not a Jewish, nor Mahomedan, nor a heathen nation. We do not prevent the Chinese who come among us from erecting their pagodas, nor the Jews from performing their ceremonials in the synagogue. Believing that all men are responsible, in matters of conscience, to God only, our laws do not define religion as in the union of Church and State; they only defend it. Yet in our national capacity we do recognize the moral obligations of Christianity, and therefore, positively considered, we are a Christian nation. Our national and municipal laws commit us to the acknowledgment of one Almighty God, the Creator and Ruler of the universe, and to one Lord Jesus Christ, as furnishing for all men, in his model life and teachings, our only rule of conduct. This may be seen in the oath of allegiance, required of all foreigners. We place them under the highest moral obligations known to them or us, "So help you God," as a guaranty of their integrity, as citizens; and also in our oaths of office and trust, which are alike administered to the Chief Magistrate of the nation, and to the humblest witness in a court of justice.

On this subject, says Washington in his Farewell Address: "Where is the security for reputation, or for life, if the sense of religious obligation desert the oaths; which are the instruments of investigation in our courts of justice. * * * * * Reason and experience both forbid us to expect, that national morality can prevail, exclusive of religious principle."

This national acknowledgment of our faith, may also be seen in the provision made by the General Government for the support of religious teachers, to accompany those sent far away by the public service,—as Seamen and Soldiers,—from the usual means

of grace. And lastly, but not least, we see it in the usage of government, in having both Houses of Congress opened with prayer by a Christian minister; to implore the guidance and blessing of Almighty God on their deliberations. These men are our *government chaplains*.

The history of our chaplaincy is, to religious men at least, a subject of no inconsiderable interest. Going back thirty years before the American Revolution, to the memorable event in our colonial history, "the Siege of Louisburg," we shall see the selection of a chaplain, to accompany the army in their hazardous expedition, was a matter of no small importance. No sooner was Mr. Peppercell appointed commander of the land forces, than he applied to the renowned George Whitfield, then on his third visit to America, and at that time preaching in New England, not only for the sanction of the expedition, but with a request that he would accept the position of chaplain. Although Whitfield declined that offer, he favored the undertaking. The enterprise, if it succeeded, would be considered a triumph of the Protestants, over one of the strongholds of Catholicism. In order therefore to give it the air of a religious crusade, Mr. Whitfield selected for their banners, the motto, "Nothing is too hard for us, if we have Christ for our leader."

A clergyman distinguished for piety and learning, qualities at that time deemed necessary for so important a station, received the appointment.

The history of Braddock's Defeat furnishes another striking illustration of the importance then given to the service of a chaplain. In that disastrous battle, the chaplain as well as that brave general himself, was wounded. Three days after, when General Braddock died, a young American colonel, then about twenty-five years of age, would not suffer his deceased commander to be buried, like a savage in the wilderness, but acted the part of a chaplain himself, by reading the solemn and impressive burial service of the Church of England at the interment. I hardly need add that this young officer was George Washington.

After this event, when Washington was appointed commander of the Virginia force, whose great work was to protect the frontier settlements from the incursions of the French and Indians, in what was called the "French War," he wrote to Gov. Dinwiddie of Virginia, as follows: "The want of a chaplain I humbly conceive, reflects dishonor on the regiment. The gentlemen of the corps are sensible of this, and propose to support one at their own expense. But I think it would have a more graceful appearance were he appointed as other officers are." At another date, Washington wrote—"As to a chaplain, if the government will grant a subsistence, we can readily get a person of merit, to accept the place, without giving the commissary any trouble on that point."

I introduce the Governor's reply to this letter, to show the importance given to the subject. He thus writes—"In regard to a chaplain, you should know that his qualifications, and the bishop's letter of license, should be produced to the commissary and myself."

No chaplain was then appointed. About two years after this correspondence, Washington wrote to the President of the Virginia Council as follows—"The last Assembly in their 'Supply Bill' provided for a chaplain to our regiment. I now flatter myself

that your Honor will be pleased to appoint a sober, serious, man of merit to this duty."

Several years subsequent to this period, the Colonies formed a confederated Congress, to deliberate on measures which led to the Declaration of our Independence.

Of this Convention, said the late Daniel Webster:—"At that day, probably, there could have been convened on no part of the globe an equal number of men, possessing greater talents and ability, or animated by a higher and more patriotic motive. They were men, full of the spirit of the occasion, imbued deeply with the general sentiment of the country, of large comprehension, of long foresight, and of few words. They made no speeches for ostentation, they sat with closed lips, and their great maxim was '*faire sans dire*.'

"They knew the history of the past, they were alive to all the difficulties and all the duties of the present, and they acted from the first, as if the future were all open before them. In such a consultation, it would be invidious to point out the bright particular stars. Let me only say, what we can consider injustice to others, that George Washington was one of the number.

"The proceedings of this assembly were introduced by religious observances, and devout supplications to the Throne of Grace for the inspirations of wisdom and the spirit of good counsels."

It is interesting to see under what circumstances the usage of employing chaplains to open this Congress every morning with prayer, was introduced. An extract from a letter by John Adams to his wife, gives us the light we want on this subject. It reads thus:

Extract of a Letter from John Adams to Mrs. Adams, dated Philadelphia, September 16, 1774.

"When the Congress first met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams arose and said: 'He was no bigot, and could hear a prayer from a gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duché (Dushay they pronounce it) deserved that character; and therefore he moved that Mr. Duché, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning.' The motion was seconded and passed in the affirmative. Mr. Randolph, our president, waited on Mr. Duché, and received for answer that, if his health would permit, he certainly would. Accordingly, next morning he appeared with his clerk and in his pontifical, and read several prayers in the established form, and then read the collect for the seventh day of September, which was the thirty-third Psalm. You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning.

"After this Mr. Duché, very unexpected to every body, struck out into an extemporary prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for Congress, for the Province of Massachusetts Bay, and especially the town of Boston. It has had an excellent effect on every body here. I must beg you to read that Psalm."

Such then were the circumstances under which the great-hearted fathers of our Republic, made a public expression of their faith in God and their sense of dependence on his blessing; while consummating the fearful work of cutting loose from the parent country, and giving to the thirteen colonies, at the hazard of a distressing revolutionary struggle, an independent national existence.

We shall next notice the chaplain service performed by the late Bishop White. All

the Episcopal clergy then in the colonies, had received their ordination in England from Bishops of the established church, to which they held a subordinate relation;—and as the Liturgy required that prayers should be offered every Sabbath for the King of England, such as did not choose, when the war commenced, to change their prayers left their parishes, and returned to the parent country.

But Mr. White, who had carefully studied the reasons for the rebellion, espoused the American cause; and placed himself in the attitude of a rebel to his King. So that, when the British army was advancing towards Philadelphia, he deemed it prudent to retire with his family to the house of his brother-in-law, Mr. Aquila Hall, in Harford county, Md. "At this eventful crisis," he writes, "I received notice that Congress, which had fled to Yorktown, had chosen me their chaplain, and with me the Rev. Dr. Duffield, of the Presbyterian communion. Nothing could have induced me to accept the appointment at such a time, even had the emolument been an object, as it was not, but the determination to be consistent in my principles, and in the part taken. Under this impression, I divided my time between Congress and my family, which the domestic chaplaincy permitted, until the evacuation of Philadelphia, the June following: "the acceptance of this chaplainship," writes his biographer, "was a few days before the arrival of the news of the surrender of Burgoyne. It was one of the gloomiest periods of the American Revolution, that he entered upon this duty. Philadelphia was now in possession of the British. Burgoyne was marching, without having received any serious check so far as was then known, through the northern parts of New York, the success of whom, would have cut off all intercourse between the Eastern and Southern States. Having removed his family to Maryland he was on a journey between Harford county and Philadelphia, when he was met by a courier from Yorktown, informing him of his appointment, and requesting his immediate attendance. The courier found him at a small village where he had stopped for refreshment. He thought of it only a short time, when with all the ill-forebodings of the non-success of the American cause, but with his confidence in the right, and with a trust in God, he turned his horses head and traveled immediately to Yorktown, to encourage by his presence, that little Congress, which was then deliberating, as to how they should, against such fearful odds, maintain their cause. Such then was the adherence to principle and decision of character, in the chaplain who followed that Congress as it was driven a fugitive, from place to place, while directing the revolutionary war. The services of those chaplains could not have been without their effect in strengthening the hearts of those men who marked out our American independence.

No sooner was Washington called to the command of the American army than he required that a chaplain should be appointed to each brigade, and to each of the principal hospitals. After this war, a convention was assembled for the purpose of forming a Constitution under which we now live.

"Of this convention," says a writer, "considering the character of the men, the work in which they were engaged, and the result of their labors, I think them the most remarkable body ever assembled.

In the most trying moments of that convention, when it seemed to all human appearance that they must separate without agreeing upon any satisfactory adjustment

uch cheeks and balances as would receive the equal sanction of the North and South, and of the East and West, Benjamin Franklin, then a venerable old man, rose and said :

[*Found in Elliott's Debates in the Federal Convention, June 28, 1787, vol. 5, p. 253.*]

"Mr. President, the small progress we have made after four or five weeks close attendance, and continual reasonings with each other, our different sentiment on almost every question—several of the last producing as many noes as ayes—is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed modern States all round Europe, but find none of their constitutions suitable to our circumstances. In this situation this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, *we had daily prayer in this room for divine direction.* Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that we no longer need his assistance?

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth—that *God governs in the affairs of men*; and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and by-word even to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest. 'I therefore beg leave to move, that henceforth prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.'

We have thus taken a rapid view of chaplain service through our Colonial history, Revolutionary war, and the Convention that framed the Constitution of these United States.

In the first Congress, after the adoption of the Constitution, (1789,) soon after a quorum had come together, Oliver Ellsworth was appointed to confer with a committee of the House "on rules and the appointment of chaplains." The House chose five; Boudinot, Bland, Madison, Sherman and Tucker. The result was a recommendation to appoint two chaplains of different denominations, one by each House, to interchange weekly. The Senate appointed an Episcopal clergyman, and the House distinguished Presbyterian minister, both of New York, the city in which Congress was then holding its session. Thus began the practice of appointing chaplains to our National Legislature, a practice continued without interruption to the present time.

There have been appointed to the United States Senate forty-one chaplains: eighteen of whom have been Episcopalians; nine Methodists; six Presbyterians; six Baptists; one Congregationalist, and one Roman Catholic.

To the House forty-five have been appointed: sixteen of whom were Presbyterian; fourteen Methodists; nine Baptists; three Congregationalists; two Episcopalians, and one Unitarian.

The adoption of our Constitution appears to have introduced no change as to the employment of chaplains in the military service. Rules for their regulation are found among the earliest articles of war, giving them the same rank and pay as colonels. This usage, established by the Father of his Country, government has never abandoned, or presumed to question its wisdom. Each successive President has given it his sanction.

From our government records, which are rendered imperfect for want of papers, destroyed by the British when they entered Washington, we are unable to obtain the number and names of chaplains in the army previous to 1813. From this date, there have served in the United States Army, for a longer or shorter period, at posts and hospitals, eighty chaplains. Of these, as nearly as we have been able to ascertain, forty-three have been Episcopalians; ten Presbyterians; five Baptists; three Methodists; three Roman Catholics; one Universalist; one of the Dutch Reformed Church; one Lutheran, and twelve whose church relations are not known.

Turning our attention to chaplains in the navy, we find an act passed under Washington's administration, (1794,) authorising the construction of six man-of-war ships, (among which was our renowned frigate Constitution,) and also an act authorising the appointment of a proper complement of officers to man them. A chaplain was made one of these officers.

The first chaplain appointed to the United States Navy received his commission from President John Adams, and was ordered on board the first frigate ready for a cruise.

From that time to the present, there have been appointed seventy-four naval chaplains: twenty-two of whom are Episcopalians; ten Presbyterians; nine Methodists; five Baptists; four Congregationalists; one Universalist; one Unitarian, and twenty-three whose church relations are not now known.

In times not long gone by, when the commanders of that class of war-ships which were allowed a chaplain, but had none on board, needed the services of a clerk, it was not unfrequently occurred, that they have given the rank of chaplain to some one selected for "captain's clerk," or, "commodore's secretary," in order that he might receive the chaplain's salary. In nautical parlance this is called "working traver." But it did not redound very much to the reputation of the chaplain's office. In fact, although some of these men read prayers at the burial of the dead, and perhaps at other times, yet they sometimes made rather "hard eases" as chaplains. Men are now living who held the office of chaplain through a long cruise at sea, who made no profession of religion. This usage, together with some other abuses of the chaplain's office, has had a tendency among sailors especially to bring it into disrepute. It also furnishes a reason for our inability to establish any more of their church relations. Now an applicant for a chaplainship in the navy is required to be an accredited minister of some sect or order to be eligible to an appointment.

To these statistics of our chaplaincy one more must be added—the chaplain to the

United States Penitentiary at Washington, where criminals in the District of Columbia are sentenced to labor.

The chaplaincy of our General Government is composed in all of fifty-eight chaplains—thirty of whom are allowed the army, twenty-four to the navy; two are employed by Congress; one at the penitentiary in Washington, and one at West Point Academy; and at an annual expense of about \$100,000. As we have not included in this calculation the chaplain service in the army previous to 1813, nor that which has been performed at the Penitentiary in Washington, it is evident that the aggregated service of Christian teachers performed by order of the government, would be equal to more than a thousand years.

Our government, since its organization in 1789, has employed for the purpose of giving religious instruction to those who are under its direct control, 250 chaplains. To give these an average service of three years each, which is quite within the truth, would be equal to the service of one minister of the gospel for 750 years.

Leaving this historical sketch we turn to a consideration of the objections which are raised nearly every year, both in and out of Congress, against the employment of chaplains by the General Government. For it cannot be new, to most of my hearers, that memorials have been sent into Congress, numerously signed by the people, praying that this office be abolished—that the government employ no more chaplains any where.

Among the earlier leading spirits in this movement were those who avowed their disbelief in all revealed religion.

Another class have made a new and important discovery—that to employ chaplains is unconstitutional—a discovery never dreamed of by Madison, Elsworth and other framers of the Constitution: who also made rules, as we have seen, providing for chaplains at the opening of the first Congress.

Another objection made to the appointment of chaplains is, that it looks towards a union of Church and State. They omit to notice that many of the religious sects of this country, more nearly balanced in numerical strength and influence, stand like so many sleepless sentinels, every ready to give the alarm at the first appearance of any thing like political ascendancy. They are in this respect the best guardians of the equal religious rights guaranteed by the Constitution.

Also, that there can be no union of Church and State, or an established religion, without passive submission and non-resistance. There must be a creed defining what men shall believe, or there could be no heresy to detect. There must be uniformity in the observance of certain defined rites. There never was, nor never can be, an established religion without these accompaniments. How then can we expect such a harmonising of the various creeds and forms of religion, now so tenaciously maintained, as to give any one sect such an ascendancy over the others, as to be able to dictate what they must believe, and do in matters pertaining to conscience. Such a consummation cannot be brought about by a few chaplains, selected as they are from among the different religious denominations and sent off in ships, or stationed at military posts and hospitals, so remote from each other, as to have no opportunities for co-operation. After delivering a sermon on the Sabbath, the most they can hope to do, is to distri-

bute bibles and other good books, (when they have them,) to visit the sick and dying with the hope of directing their minds to the consolations which religion affords, and be instrumental in guiding some one to repentance and a better life.

That there always will be some to oppose the employment of ministers of religion by the Government, must be expected. There will be those who say in their hear "there is no God;" and these, joining with the alarmists about a union of Church and State, will point to the burdens laid on a priest-ridden people, and to the heavy expenses they are compelled to bear in the support of chaplains. Plausible complaint—and to some minds grievous to be borne!

Yet it has been ascertained that none of these complainers are likely to live long enough for the average amount of money taken from the treasury belonging to them to amount to one whole cent.

But there is another class who are disposed to abolish this office, not from any real or pretended fear of a union of Church and State, nor for any burden they ever expect to feel on account of what is paid for the support of chaplains. Their opposition is not against the office, but against the abuse of it, against the evils that have grown up around it,—not against religious teachers in the position of chaplains, but against the employment of the unworthy and incompetent who manage to get the appointment. It is then for the honor of religion, and the respect they have for the Christian ministry, that they would have no more government chaplains. With this class of complainers we sympathise, and for these reasons we are disposed to discuss this subject.

Matters at Washington have become, in the onward march of our republic, strangely turned about. Time was in the earlier years of the government, if chaplains to Congress were to be appointed, it was presumed they would be selected from among those best qualified by intellectual and moral endowments to preach the Gospel.

With this understanding of the matter, the true ministers of Christ, who always feel more or less of that apostolic query, "Who is sufficient for these things," far from seeking the office, made it necessary for the office to seek them. When such men as were self-reliant and ambitious only to do good, were appointed, they brought more honor to the office than the office conferred on them.

The first chaplain appointed under the Constitution was the Right Rev. Dr. Prevost, Bishop of New York, where the first Congress assembled, and next Bishop White, whose memory is cherished as the father of the Protestant Episcopal church in America; the man, who, at the call of the Confederate Congress, took his life in his hand, and followed it as their chaplain. The service of these two chaplains to the Senate, extended through eleven years, from 1789 to 1800; at which time the seat of government was removed to Washington.

The House elected as colleagues of Prevost and White, three distinguished Presbyterian divines, William Linn, of New York, and then Blair, and Green, of Philadelphia, the latter of whom was subsequently president of Nassau Hall or Princeton College. We need only look over the list of the earlier chaplains to Congress, to find the names of men who were lights in their day, and who made their mark, which has not been obliterated by time.

On this list we find, besides those who have been mentioned, the names of Breckinridge, Campbell and Post, from the Presbyterians; Clagett, McIlvaine and Johns, from the Episcopalians. From among the Methodists, we meet with the names of Bascom, Stockton and Cookman. From the Baptists, Allison, Staughton and Cone; and from the Congregationalists, Dr. Dwight, Jared Sparks and President Bates.

To hear some of these men preach in the Capitol, one had to go early to secure a place to stand even, in the crowded hall. Most of these men were able representatives of the religion of Christ, men who could with a force of character, as well as of argument, set before members of Congress its claims to their consideration, in such a manner as to command respect, even when it was urged upon their individual acceptance. But now is it now?

The time has gone by when clergymen who aspire to be chaplains wait to be called upon for that purpose. In the political world, we frequently hear that some ambitious man has announced himself to run as an independent candidate for Congress, and in order to make his election sure, takes the stump in his own behalf. Strange as it may appear, this is precisely the way in which some of our chaplains have secured their election. Out of the scores of preachers who go to Washington to join in the general scramble, or work by proxy, those only win the prize who play the most skillful game. And it need not be told that those who enter this ring as competitors, are not always the men whose spirit, and life, and preaching, form the brightest illustrations of Christianity. They are sometimes wanting in those characteristics set forth in Washington's letter previously quoted: "Sober, serious, men of merit;" men who do not very favorably compare with those on whom the chaplaincy was urged in the earlier years of the republic.

Were we to judge from the out-speaking on the floor of Congress, within the last few years relative to this matter, it would only confirm us in the conviction that there is something wrong in this behalf—something that needs reforming.

Soon after the opening of the thirty-third Congress, a member who felt the force of the "outside pressure" for his vote, rose, and among other things, ludicrously said:

"It would be greatly to the relief of members if we disposed of this chaplain business. The candidates are multiplying, and those whose names are now before us are getting uneasy. I am anxious to have the matter settled, and therefore ask that the rules may be suspended to take up the senate resolution so that the rejected applicants may apply for some other office if they do not get it." [Laughter.]

At the election of House chaplain in the thirty-fourth Congress, acting over what had been called their "annual farce," and while several of the members were, in the language of one of the daily papers, "trotting out" their respective candidates, a member remarked as follows:

"At the opening of every session of Congress ministers come here, either in person or through their agents, and log-roll to obtain the position of chaplains. I think it high time this system could be abolished."

Said another:

"For myself I confess I have witnessed electioneering efforts connected with the chaplaincy of this House, which are not compatible with the ministerial character."

At the election of a chaplain at the last session some approached the subject with religious deference and respect, while others turned it into ridicule, as usual. One member said, his candidate was a "Hard Shell Baptist" in religion and a good democrat in politics, but as he did not believe in a union of Church and State, he would not serve if elected. The member therefore desired to withdraw his name. This was said, of course to ridicule the office. Another member said his candidate was a female clergyman; to which another replied: "A clergywoman you mean." And another said, his candidate was an Ironside clergyman. He continued to say, "He is a very pious man, and though not of eminent ability, he has enough talent to pay for such a crowd as this."

These then are some of the things of which complaint is made at Washington—which should not be endured, because they can be cured.

Sufficient testimony, we think, has been adduced to show that there are those, both in and out of Congress, who have very little respect for the chaplain's office. We cannot see, especially in contrast with the past, a growing freedom to speak of religious concerns, as having no legitimate place in the halls of legislation? How much the workings of our present system of furnishing chaplains to Congress, to the army, and to the navy, may have contributed to this result, I submit for your serious consideration.

If it be true that civil liberty, and the permanence of our free institutions, cannot be maintained without *virtue*, and that virtue cannot be maintained without Religion, nor true religion, without Christianity—the promotion of which is made to depend on the preaching of the gospel—then it follows, that the preachers of the gospel, not excepting those employed to preach in the national capitol, should be men whose spirit and deportment will secure confidence and esteem; to whose piety and talents as ministers of Christ, there would be awarded veneration and respect. This, it is presumed no one will deny. Yet, now we shall be indebted to the accidents of political manoeuvring, if we ever have another chaplain to Congress, whose life and preaching shall advance the interests of religion.

Said a late President of the United States, "Were I a member of Congress I would withhold my vote from any clergyman who would come to Washington to electioneer for the office of chaplain."

Let us now hasten to the enquiry. What can be done to restore the country and government to that appropriate regard for religion, which evidently, like an all pervading genius, hovered over the early councils of this nation? And to this enquiry we have an answer. It is simply,—to effect a return to the usage of the Fathers, who selected their chaplains from among the clergy of the city in which Congress assembled. I doubt if it entered the mind of one member of the Colonial Congress, or of the Convention that framed the Constitution, or the joint committee of the two Houses of the first United States Congress, which framed the rules for their employment, that the office would ever be bandied about in a competition scramble for it. I doubt if it was ever presumed that any minister would do such a thing as to *apply* for the appointment, but like our Christian churches, the two Houses of Congress would be left in entire freedom, to extend the call to such men as they might *wish* to employ in that capacity.

Said Franklin in his remarkable speech, in the Convention that framed the Cons

ution—"I therefore beg leave to move, &c., that one or more of the clergy of this city, Philadelphia, be requested to officiate in that service."

Let it there be understood throughout the country, that the chaplain's office is no longer open to competitors, and that Congress will *extend* the call, instead of being called upon;—and from henceforth, all this electioneering of clergymen ceases, specially if the proposition be adhered to, in not extending this call beyond the city or District in which Congress holds its sessions.

When the seat of Government was removed in 1800 to the present capital, there was not one church edifice in Washington. Congress therefore from necessity began, from this period to go out of the city in which it was located, to find its chaplains.

The Senate, that had elected Bishop White for the previous ten years, extended a call to the nearest dignitary they could find of the same sect, namely, Bishop Claggett, of Maryland. Washington lying within this Bishop's diocese, the Senate adhered in this instance, as nearly as circumstances would permit to the original intention of obtaining a chaplain in the city where Congress assembled; and the House adhered as early as possible to the same plan, by choosing Rev. Thomas Lyell, a Methodist minister, whom they found on the circuit, which then included the District of Columbia—called the Federal circuit.

We would not think too uncharitably of those who have been disposed to try their chance for a chaplainship to Congress. If it is to be given to those only who strive for it, then worthy and meritorious men, have as good a right to establish their claims to the appointment, as others. We are far from asserting that there have not been those, who, in striving for it did not strive lawfully. But the great difficulty in this system is, that those who manage best at electioneering for the office, happen not to be the men who command the greatest respect as "ambassadors of Christ." They are sometimes chosen from among the poorest illustrations of our holy religion. Let the door then be closed to all competition, and let there be a return to the original plan, requesting the clergymen in the vicinity of Congress to alternate weekly, in performing the duties desired of a chaplain, and as we have before remarked, all motive for electioneering ceases.

To show that this proposed change is looked upon with favor by those members who do not wish to have divine service driven from the Capitol, we quote from some of their proceedings on this subject.

The very morning on which the thirty-fourth Congress came together, the plan for substituting the alternate weekly service of the accredited pastors of Washington, instead of the electioneering candidates from other parts, was proposed to Congress, through the columns of one of the city papers. Acting on this proposition, but a few days of the long struggle which resulted in electing Speaker Banks, had passed, when a member from Georgia, [Hon. Mr. Dowdell,] offered the following preamble and resolutions.

Whereas, The people of these United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and whereas, the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the Representatives of a

people so highly favored to acknowledge in the most public manner their reverence for God therefore,

1. *Resolved*, That the daily sessions of this body be opened with prayer.
2. *Resolved*, That the Ministers of the Gospel in this city are hereby requested to attend and alternately perform this solemn duty.

The resolution being adopted, an invitation was extended to one of the pastors of the city, every morning thereafter, who performed with edification and acceptance, the service desired, until it was interrupted by the election of a regular chaplain. But when the motion to elect a chaplain came up under the business rule, several members expressed their opposition to any change that should displace this alternating service of the city pastors.

One member said—"I desire to ask, Mr. Speaker, if it would not be in order to move the indefinite postponement of the election of a chaplain?"

Speaker. "The Chair thinks it would."

Member. "I make the motion then, for the reason that I prefer the existing arrangement, by which the clergy of this city and Georgetown officiate alternately at the opening of our sessions."

Said another member: "If it be an office to be conferred, I think it should be conferred alike on all the ministers of this city, and that they should be invited to appear here and officiate alternately, according to an arrangement among themselves, as chaplain of this House, and that they should be paid what is now paid to one man. I hope that this matter of electing a chaplain will be postponed, and that we shall go on under the existing arrangement, that is, of employing the pastors of Washington according to Mr. Dowdell's resolution."

We will introduce but one more quotation from the many speeches made in Congress on this subject. It covers the whole ground, and gives the opinion of a respectable minority in the House of Representatives.

Mr. Crawford, (interrupting,) "I desire to ask the gentleman from Virginia, whether there is not a resolution now in force in this House inviting the resident clergy of the city to appear here daily and open our sessions with prayer? And, in obedience to that resolution, have not the clergy of the city regularly appeared in this Hall and opened our sessions with prayer during the present session?"

"I desire to say further, that I have uniformly voted against all motions to *elect a chaplain*, not intending thereby to commit myself in opposition to the practice of opening the sessions of the House with prayer, but in opposition to the *election of a regular chaplain* to officiate for us, when our sessions would otherwise be opened as they have thus far been. It is with that view, with that feeling, that I have thus voted. Now, sir, I am gratified to have the ministers of the Gospel appear here every morning and make prayer. Under the resolution of the gentleman from Alabama, sitting immediately before me, [Mr. Dowdell,] the clergy of the city have appeared regularly since the commencement of the session, and, as I understand, will continue to appear and open our sessions if a regular chaplain is not elected. I prefer this arrangement, and therefore have voted against regular elections. I ask the gentleman from Virginia, whether, if we do not go into a regular election, we shall not continue to have prayers every morning as we have had heretofore."

"It is not my purpose, in voting as I have done upon this question, to be understood as being opposed to the long established custom of opening our deliberations each day with prayer, but to manifest, in the most forcible manner, my utter dislike to the system of electioneering which seems to prevail in regard to the *election of a chaplain*. I am in favor of the system of alternating, provided for in the rule which was adopted in the early part of the session, and which has proved to work

well up to the present time. I see no reason to change it; for in that course we have each morning the Divine blessing invoked, and at the same time avoid the objections raised by so many good and worthy men, whose opinions I respect. I felt that the remarks of the honorable gentleman from Virginia [Mr. Millson] might make the impression that those of us who had voted for the postponement were opposed to the opening of each session of this House with prayer, and thought it due to many gentlemen, voting with me, as well as to myself, to set this matter right. I thank my friend from Virginia for the opportunity which he has so kindly given me of being heard upon the subject."

In the course of this remarkable discussion, (which terminated in the re-election of Rev. Mr. Waldo,) a member raised the query, as to whether the pastors of Washington would come at the invitation of the House, and open their daily sessions with prayer, unless they were paid for it? He went so far (with how much sincerity is not for us to decide) as to intimate that ere they were aware, each of those city pastors thus employed, might bring in, at the close of the session, a demand for the full pay of a chaplain, and, instead of having seven hundred and fifty dollars to pay, (the regular salary of a chaplain,) it would be as many times that amount as there had been officiating pastors!

To meet this, and all similar objections, several of the clergy of Washington, at the opening of the last session, presented to the United States Senate, through Hon. Mr. Bruce, the following memorial:

"GENTLEMEN :—The undersigned, ministers of the different denominations of Christians in Washington, respectfully submit to you the following statements and consequent proposal:

"During the long delay in the organization of the present House of Representatives, several of our number were invited to officiate in prayer, at the opening of the daily sessions. The suggestion was made that the various clergymen of the city might discharge this duty permanently, in the place of a single chaplain, but doubt was expressed as to the readiness of the ministers of Washington to render such service.

"An expression on our part seeming therefore to be called for, we beg leave to state to you our conviction, that the established election of a chaplain from abroad, by your honorable bodies, had its origin in a necessity now no longer existing; that the plan adopted by many of our State Legislatures, of inviting neighboring pastors to act as their chaplains, thus removing all objection to the associating religious devotion with their deliberations, would reflect more credit on Christian ministers, would conduce more to their individual acceptableness, and general usefulness among members of Congress and their families, and would in every way promote the end had in view in the election of chaplains.

"We therefore respectfully tender our services, offering to alternate in the weekly service of opening the two Houses with morning prayer, and in conducting Divine service on Sabbath morning, with the distinct understanding that we decline receiving any remuneration for these services."

GEORGE W. SAMSON, Pastor of E street Baptist Church.

BYRON SUNDERLAND, Pastor of First Presbyterian Church.

JAS. R. ECKARD, Pastor of Second Presbyterian Church.

T. A. HASKELL, Pastor of Western Presbyterian Church.

P. D. GURLEY, Pastor of F street Presbyterian church.

GEO. HILDT, Pastor McKendree Chapel, M. E. Church.

GEO. D. CUMMINS, Rector Trinity Church.

J. GEORGE BUTLER, St. Paul's Lutheran Church.

J. MORSELL, Rector Christ Church.

SAMUEL D. FINKEL, Pastor G. E. Church.

P. LIGHT WILSON, Pastor Methodist Protestant Church.

"The above names represent eight denominations of Christians."

It is well known that clergymen in the District of Columbia have looked on with sorrow to see, in the language of members of Congress, the "log-rolling," "wax-pulling," and "electioneering" practised by men of their profession at these annual elections, and which is always liable to result in the appointment of some individual who brings no addition of effective ministerial labor into the city, and who do not contribute much to the limited church accommodation of this city, by making the Capitol a place of worship on the Sabbath. For, although strangers who visit Washington, during the session of Congress, may feel the assurance that they are entitled to a seat in the House of Representatives on the Sabbath, at least; at the chaplain's meeting, yet they are not inclined to occupy it more than once, unless the chaplain is an interesting preacher.

Washington, which, in 1800, had not one available pastor in it, has now more than forty places of worship, where as many ministers officiate, whose piety and talents bear a favorable comparison with the same number of clergymen in any other city in the Union.*

And were the pastors to accept this invitation to alternate gratuitously even, they would run no risk, in our opinion, as to remuneration, nor their congregations suffer by this one week of additional labor, which might be bestowed to advantage on the Houses of Congress.

Let us now take a survey of the important field occupied by chaplains to the army.

The United States and Territories are set off into six great military departments embracing about ninety forts, barracks, and stations, besides twenty-six arsenals occupied by officers and men in all, varying from twelve to eighteen thousand.

The division called the "DEPARTMENT OF THE EAST," embraces eleven military posts, six of which, including West Point Academy, are chaplain stations. The other five are—Fort Columbus, in New York bay, Fort McHenry, near Baltimore, Fort Monroe, at Old Point Comfort, Va., Newport Barracks, Ky., and Fort Moultrie in Charleston, S. C.

In the "DEPARTMENT OF FLORIDA," there are nine posts, not one of which has a chaplain station.

In the "DEPARTMENT OF THE WEST," there are sixteen posts, ten of which have chaplain stations, and but five of these, at last accounts, supplied with chaplains—Fort Snelling and Fort Ridgely in Minnesota, Fort Laramie in Nebraska, and Fort Riley and Fort Leavenworth in Kansas.

In the "DEPARTMENT OF TEXAS," there are fifteen posts, only four of which have chaplain stations; and but three of these supplied with chaplains, namely, Fort El Paso, Fort Chadbourne, and Fort McKavett.

In the "DEPARTMENT OF NEW MEXICO," there are fifteen posts, and but three of them chaplain stations, and only two of these supplied, namely, Fort Union and Fort Fillmore.

The "DEPARTMENT OF THE PACIFIC," has twenty-one posts, and but four chaplain stations, namely, Fort Steliacoom and Fort Vaneouver, in Washington Territory,

* See "Pastors and Churches of Washington, D. C.," published by M. W. Dodd, New York.

Diego and Yuma, in California. In this vast and important field the laborers are indeed few. Yet what an effectual door it opens for sending out the Gospel through our great Western domain.

When it is known that the supply of army chaplains falls about one-half below the number allowed by Congress, and with a provision amounting to more than fifteen hundred dollars for each chaplain, the enquiry naturally arises, as to the cause of this destitution. The answer may, in part, be found in the manner in which army chaplains reach their appointments. Three of the highest officers at a military post form what is called the "Council of Administration." This council decides on making it a chaplain station. They also nominate or practically appoint the chaplain, and then send in his name to the Secretary of War for his sanction and signature to his certificate of appointment.

It is doing these councils at the several forts no injustice to say, that it is possible for them to be remiss in their duty, in creating chaplain stations. Sometimes the neglect to do so, may arise from the fact, that these officers find it difficult to obtain a man adapted to their wants, for he must have a capacity for teaching school, as well as for preaching the Gospel.

In turning our attention to the United States Navy, by examining the nature and necessity of the chaplain's work in this department, we do not find a less important field, than that of the army. Our present authorized naval force amounts to nearly nine thousand men, composing about ninety distinct crews, or congregations,—there being about eighty-six vessels of war, with crews numbering from fifty, to five, six, and seven hundred men.

Cruising on every ocean they pass through the extremes of heat and cold, and the unhealthy climates of every latitude; in which some sicken and die, and are buried in the sea;—and but for a chaplain they would hear no prayer when sick, nor hardly have a Christian burial when dead. Long months, yea, years even, would pass, without hearing a sermon in a language they could understand. Who will deny that the navy opens many an important field for the labors of a faithful Christian teacher. One who has an aptness to teach, and a love for doing good, will find in the American Navy, a great work to do. In this far-reaching navy there are only twenty-four chaplains.

The manner in which they obtain their appointments is widely different from that in the army, namely, by seeking it, just as any other office is sought, in the gift of the government. The applicant produces his recommendations and his friends as vouchers, and like those who seek to be elected chaplains to Congress, he brings into requisition all the influence he can command, and if his appliances are more effective than those of others, he gets the appointment. Once obtained, it is an appointment for life. Should the investigation now be made as to the amount of real service these government chaplains are rendering the cause of religion, the following queries would very naturally arise:—

1. Why are so few of these twenty-four chaplains doing service in sea-going ships?
2. Why are those who have become ineffective and unavailable, by reason of age and other causes, suffered to remain in such a position as to render less effective the small force of naval chaplains authorized by Congress?

3. Why are those military posts located hard by large cities, as at New York and Charleston provided with chaplains, while many in the wilderness, where the church-going bell is never heard, are not even made chaplain stations. Lastly, in all this distribution, why are so many "on leave of absence," and "waiting orders," so many consecutive years?

Those who desire to see no more chaplains appointed, refer to the man who occupies the chaplaincy of a military post, receiving its generous emolument, and at the same time, spending the week from Sabbath to Sabbath in discharging the duties of a professorship in a college near by. They point to the man who in twenty-eight years his chaplainship in the navy, has seen but little more than two years sea service. They point to the man who holds a \$1,400 clerkship in one of the departments at Washington, and at the same time has the chaplainship to the United States Penitentiary which renders him an additional emolument for services narrowed down by his other engagements to an hour or more on Sabbath mornings.*

The average number of convicts in this penitentiary is from seventy to seventy-five continuously.

By the complaining public who are memorialising Congress to abolish the chaplaincy, many of these men are regarded as holding mere sinecures, instead doing as they can, as ministers of Christ, to save the souls committed to their care.

Should it be asked how the causes of these complaints relating to army and navy chaplains can be removed, and not abolish the office? we believe the adoption of the following plan, will furnish a satisfactory answer.

In order that the great ends had in view, by a Christian government, in appointing chaplains, may be fully carried out, in order that the people may see that the money appropriated for this purpose is expended in a way most likely to bring about the desired results, and in order that conscientious and well meaning men, who are memorialising Congress from year to year, may have a better knowledge of the work they are endeavoring to abolish, let there be appointed a Board of Commissioners for government chaplains, composed of some eight, ten or twelve clergymen, chosen by a many denominations; then, like those men who apply to enter the medical department of the army or navy, who are required to obtain the approval of a Board of Surgeons so let all candidates for the chaplaincy pass an examination of this Board, from which a certificate of approval should be made necessary, to constitute the applicant eligible to an appointment.

Then let it be the duty of all government chaplains to make an annual report to this Board, containing statistical facts and the general results of their work, whether it be at a fort, on a campaign, at hospitals, navy yards, on board receiving ships, or on a cruise at sea. Then let an abstract of these reports be prepared by the Secretary of the Board, to appear among the "Accompanying Documents" of the President's Message.

* Since this Address was written, the clerk who held the chaplainship to this penitentiary has been required to resign that position. Public sentiment in Washington was unfavorable to having one man hold two remunerative positions under government at the same time. This chaplainship has since been given to one of the accredited pastors of the city, within whose small parish the penitentiary is located.

such a Board will be free from the objection of sectarianism, being selected from all larger and more evenly balanced sects, and were it to consist of the highest number named above, the number of the twelve apostles, there would never be the occasion for either of the twelve largest sects of this country, to go out of the District of Columbia to find a competent commissioner to represent them in this Board.

Nor can it be liable to the objection of interfering with political affairs, as it will have to do only with the moral character and ministerial fitness of the applicant; answering to those councils called by churches to examine and approve or disapprove of a minister they propose to settle as their pastor. And is it of any less importance to a chaplain, who is to be the only pastor which a ship's company *can* have, though, perhaps, a three years voyage, should possess the requisite qualifications for a place? Some of these vessels of war are now constructed on a scale of grandeur and magnificence which make their cabins and wardrooms resemble floating castles; they are sometimes occupied by officers of rare intelligence and refinement who have needs and moral necessities—and sailors also—which demand the services of a man as plain, of a higher order of endowments than those have, who obtain a reluctant ring, only from a decent observance of those rules laid down for the regulation of a crew on board a man-of-war.

This Board we contemplate should have the power to act with reference to the "greater efficiency" of the chaplaincy; and to all who, for want of physical, mental, or moral qualifications, are no longer able to perform their duty as chaplains, it should act as a Retiring Board.

The question has been asked, why the late *act*, which created a Board for promoting "greater efficiency" of the Navy, was not extended to chaplains also? But enough not mine anointed, and do my prophets no harm," has been ludicrously applied to men, whose efficiency has long since passed away.

Let another consideration:—A government chaplain finds himself released from nearly all those influences brought to bear upon the pastor of a church, which demand of him those higher qualities of mind and heart, so indispensable to usefulness in his intercourse with his flock. A naval chaplain can do all that the ship's rules require of him, and yet have very little love for doing good. He can make himself an acceptable chaplain without being acceptable to God. After defining his rank and privileges among the officers of the ship, all the rest is left to himself, that is, government acts on the presumption, that being a minister, he will always be right.*

All we can find among ship rules relating to a chaplain's duty, runs as follows: The commanders of all ships and vessels in the navy having chaplains on board, shall take care that Divine service be performed in an orderly and reverend manner twice a day and a sermon preached on Sunday, unless bad weather or other extraordinary accident prevent it, and that they see all, or as many of the ship's company as can be spared from duty, to attend to every performance of the worship of Almighty God."

There is one rule relating to the conduct of chaplains in the army, which goes on the presumption, that it is possible for them to fail in their duty, which reads as follows:

Every chaplain commissioned in the army or armies of the United States, who shall absent himself from the duties assigned him, excepting in case of sickness, or on leave of absence, shall, on conviction thereof before a court-martial, be fined not exceeding one month's pay, besides the loss of his pay during his absence, or be discharged, as the said court-martial shall judge proper."

It is then for the moral effect it will have on the chaplain's own mind, as well as the right the people claim, that he should be required to make an annual report of his work. Considering the geographical extent, both of sea and land, which such reports would cover, the information respecting the various tribes and nations, of which it must contain have more or less to say, it cannot fail to be a document of no ordinary interest. Missionaries make their reports, and the civilized world is benefitted by them. Yet we insist, that no one can realize, from the action of such a Board, a greater advantage than the chaplain himself.

The Chief Magistrate of our nation is not an ecclesiastic, nor are the Heads of Departments. They are politicians, and make their appointments under the control of political influences. They are really, in their official capacity, no better qualified to decide on the adaptedness of an applicant for the chaplaincy, than they would be to decide on the qualifications of a surgeon. A chaplain now obtains his appointment like all other office-seekers, through political considerations. He appears at his post with credentials, that he is only a better manager, and not a better minister, than unsuccessful candidates. Every one knows that political success, rather than ministerial fitness, has placed him in his position—and that being accountable to no earthly organization, as to the measure of his usefulness, he can live in the violation of government rules, yet fall far short of the standard of moral excellence that the brethren of his profession, and the Church of Christ demand of the Christian minister. He should, therefore, be held responsible to a Board of his profession for his fitness, and the measure of his usefulness.

Let him like the army or navy surgeon, pass the examination of a Board of his profession, and then he may carry among the high-toned officers of the quarter-deck, and into the ward-room, and the "sick-bay," * credentials that will show his appointment to have been made, not merely because he was a minister, and of the right stripe in politics, but that being a minister, he has been adjudged by this Board to possess qualifications that will make him useful as their chaplain; credentials that will show that he brings with him more than the mere distinction of an appointment, wrung from government by skillful wire-pulling. He brings the approval of men on whom the Chief Magistrate, unwilling to trust himself, devolved the duty to decide, whether an applicant bore the fruit and furnished the evidence of being a true ambassador of Christ. Then, and not till then, will he enjoy the respect due to his position. In that empty and soulless deference rendered, in conformity to rules laid down in the "Articles of War," or in obedience to orders, given by the officer in command, is not that genuine deference which moral elevation and superior goodness always secure.

Lastly, the far-off military posts made vacant by the death of the chaplain, or other causes, would report their destitution to this Board, and through its action be supplied again; also, those ministers, disposed to enter the chaplaincy, could make this Board their medium of correspondence, and intelligence on the subject.

Having thus surveyed the ground occupied by our chaplains, we find the Government largely committed to an approval of their employment, in the generous arrangements made for their ministrations. With all the causes for complaint, and room for improvement, we see no good reason for abandoning the office. The evils are too eas-

* The ship's hospital.

remedied to justify so great a loss of humanizing and Christianizing influence at such important places; as we assign to a Government chaplain.

The people do not want the office abandoned, they only desire to be assured that the end aimed at is being consummated. Good men are gratified to see the Government encouraging this potent means for promoting the civilization, the elevation, and the final salvation of our race. It remains then for us to bring about this new order of things. Does it not appear desirable? Is it not practicable? And shall it not be done? These are questions for this people, yea, for this congregation to help decide. Reforms are seldom self-produced. They who observe these things, say, that nearly all reforms commence from without. At any rate the people must ask for this change, before it will be accomplished.

We, the people of these United States, must ask; ask of the next Congress to do these things. Ask by memorials from every Christian church, from every Christian man, and it will be done.

And who is there here that realizes in the feeblest manner, the souls eternal destiny, and the great value which our Saviour placed on the salvation of men; or who that appreciates Christian institutions, and desires to see them prevail over heathen darkness and Mormon wickedness; who that desires to see the Christian ministry truly represented, at home and abroad, in our national legislature at the Capitol, in the distant West, and among those who go down to the sea in ships, and on foreign shores, will withhold his co-operation or his name, from a memorial to Congress on this subject?

I am here for the purpose of submitting this matter to your consideration.

If you deem its accomplishment desirable, then aid us in sending out this address, thereby soliciting pastors and people to memorialize Congress, praying it to abandon the system which invites electioneering for a chaplainship, by a return to the usage of the Fathers, who employed those clergy only, who were located in the city or district in which Congress held its sessions; also praying for the organization of a chaplain board, for the purpose of elevating the standard of chaplain qualifications, by opening the door only to devout and consecrated men; also for creating a new security that the supply of chaplains in the army and navy shall hereafter come nearer to the demand. Aid us in distributing an Address to the thirty-thousand clergymen of our country, urging them to hold meetings for the discussion of this subject, and to send in such number of memorials, as shall secure the action of Congress on this matter; convincing our law-makers that we are sincere and in earnest in requiring that this "annual race" of electing some scrambling candidate for a chaplainship be abandoned; and that no other position, in which a Christian government has generously provided for the support of a religious teacher, shall be any longer occupied as a mere sinecure. Let the church of Christ, irrespective of sect—rouse from its slumbers on this subject, to take a united action, as to rescue this sacred boon of our fathers—the oral religious instruction of those in Government service—from being any longer a by-word and reproach in this land; yea, let the Christian church so move in this matter as to turn the chaplaincy of our General Government into an effective auxiliary to a far reaching colporteur system, and into a powerful co-operative force in extending the knowledge of Christ, by chaplains filled with a missionary spirit, until "this Gospel of the kingdom shall be preached in all the world, for a witness to all nations."

APPENDIX.

CHAPLAINS TO CONGRESS,

FROM THE ORGANIZATION OF CONGRESS TO THIS DATE.

STATEMENT showing the names of persons who have served as Chaplains to the United States Senate from the organization of the Government to the present time;—also, far as ascertained, the Church to which they severally belonged.

Initials opposite the name signify B., for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, R. C. for Roman Catholic.

NAMES.	CHURCH.	FROM	TO
Right Rev. Bishop Provost	E.....	1789.....	1790
Right Rev. Bishop White.....	E.....	1790.....	1800
Right Rev. Bishop Clagett.....	E.....	1800.....	1801
Rev. Dr. E. Gantt	E.....	1801.....	1804
Rev. A. T. McCormick.....	E.....	1804.....	1805
Rev. Dr. Gantt.....	E.....	1805.....	1806
Rev. John J. Sayrs.....	E.....	1806.....	1807
Rev. Dr. Gantt.....	E.....	1807.....	<i>Declined.</i>
Rev. A. T. McCormick..	E.....	1807.....	1808
Rev. R. Elliott.....	P.....	1808.....	1809
Rev. M. Wilmer.....	E.....	1809.....	—
Rev. O. B. Brown.....	B.....	1809.....	1810
Rev. Walter Addison.....	E.....	1810.....	1811
Rev. J. Breckenridge	P.....	1811.....	1814
Rev. Jesse Lee.....	M.....	1814.....	1815
Rev. J. Glendy.....	P.....	1815.....	1816
Rev. J. Glendy.....	P.....	1816.....	<i>Declined.</i>
Rev. S. E. Dwight.....	C.....	1816.....	1817
Rev. Wm. Hawley.....	E.....	1817.....	1818
Rev. John Clark.....	P.....	1818.....	1819
Rev. B. Allison.....	B.....	1819.....	1820
Rev. Wm. Ryland.....	M.....	1820.....	1821
Rev. C. P. McIlvaine.....	E.....	1821.....	1823
Rev. W. Staughton.....	B.....	1823.....	1824
Rev. C. P. McIlvaine.....	E.....	1824.....	1825

NAMES,	CHURCH.	FROM	TO
Rev. W. Staughton.....	B.....	1825.....	1826
Rev. W. Ryland.....	M.....	1926.....	1829
Rev. H. V. D. Johns.....	E.....	1829.....	1831
Rev. J. P. Durbin.....	M.....	1831.....	1832
Rev. C. C. Pise.....	R. C.....	1832.....	1833
Rev. T. W. Hatch.....	E.....	1833.....	1835
Rev. E. Y. Highby.....	E.....	1835.....	1837
Rev. Henry Slicer.....	M.....	1837.....	1839
Rev. G. G. Cookman	M.....	1839.....	1841
Rev. S. Tustin.....	P.....	1841.....	1846
Rev. Henry Slicer.....	M.....	1846.....	1849
Rev. C. M. Butler.....	E.....	1849.....	1853
Rev. Henry Slicer.....	M.....	1853.....	1855
Rev. Henry C. Dean.....	M.....	1855.....	1856
Rev. Stephen P. Hill.....	B.....	1856.....	1857

CHAPLAINS TO CONGRESS.

STATEMENT showing the names of persons who have served as Chaplains to the United States House of Representatives from 1789; also, as far as ascertained, the religious sect to which they belonged.

the initials opposite the names signify—B. for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, U. for Unitarian.

NAMES.	CHURCH.	FROM	TO
Rev. Wm. Linn.....	P.....	1789.....	1790
Rev. Mr. Blair.....	P.....	1790.....	1792
Rev. Dr. A. Green.....	P.....	1792.....	1800
Rev. Thomas Lyell.....	M.....	1800.....	1801
Rev. W. Parkinson.....	B.....	1801.....	1804
Rev. W. Bentley.....	C.....	1804.....	<i>Declined.</i>
Rev. W. Parkinson.....	B.....	1804.....	<i>Declined.</i>
Rev. James Laurie.....	P.....	1804.....	1806
Rev. J. Glendy.....	P.....	1806.....	<i>Declined.</i>
Rev. R. Elliott.....	P.....	1806.....	1807
Rev. O. B. Brown.....	B.....	1807.....	1809
Rev. Jesse Lee.....	M.....	1809.....	1811
Rev. N. Sneathen.....	M.....	1811.....	1812
Rev. Jesse Lee.....	M.....	1812.....	1814
Rev. O. B. Brown.....	B.....	1814.....	1815
Rev. S. H. Cone.....	B.....	1815.....	1816
Rev. B. Allison.....	B.....	1816.....	1820
Rev. J. N. Campbell.....	P.....	1820.....	1821
Rev. Jared Sparks.....	U.....	1821.....	1822
Rev. J. Breckenridge.....	P.....	1822.....	1823
Rev. H. B. Bascom.....	M.....	1823.....	1824
Rev. Reuben Post.....	P.....	1824.....	1830
Rev. R. R. Gurley.....	P.....	1830.....	1831
Rev. Reuben Post.....	P.....	1831.....	1832
Rev. W. Hammett.....	M.....	1832.....	1833
Rev. T. H. Stockton.....	M.....	1833.....	1834
Rev. E. D. Smith.....	P.....	1834.....	1835
Rev. T. H. Stockton.....	M.....	1835.....	1836
Rev. O. C. Comstock.....	B.....	1836.....	1837
Rev. S. Tustin.....	P.....	1837.....	1838
Rev. L. R. Reese.....	M.....	1838.....	1839
Rev. Joshua Bates.....	C.....	1839.....	1840
Rev. T. W. Braxton.....	B.....	1840.....	1841
Rev. J. W. French.....	E.....	1841.....	—
Rev. J. N. Maffit.....	M.....	1841.....	1842
Rev. J. S. Tiffany.....	E.....	1842.....	1843
Rev. J. S. Linsley.....	B.....	1843.....	1844
Rev. W. M. Daily.....	M.....	1844.....	1845
Rev. W. H. Milburn.....	M.....	1845.....	1846
Rev. W. S. S. Sprole.....	P.....	1846.....	1847
Rev. R. R. Gurley.....	P.....	1847.....	1851
Rev. L. F. Morgan.....	M.....	1851.....	1852
Rev. James Galligher.....	P.....	1852.....	1853
Rev. W. H. Milburn.....	M.....	1853.....	1855
Rev. Daniel Waldo.....	C.....	1855.....	1857

CHAPLAINS TO THE ARMY.

It will be seen that the following list of Chaplains does not extend further back than the War of 1812-15. In order to obtain all the information which could be derived from the records at the War Department in Washington, a note of inquiry was addressed to the Secretary, in answer to which we received the following reply:

ADJUTANT-GENERAL'S OFFICE, Washington, March 26, 1856.

SIR:—Your letter of the 18th instant to the Secretary of War, has been referred to this office and in compliance with your request, I transmit herewith a statement, giving the information desired respecting the persons who have served as Chaplains in the Army of the United States, so far as same can be gathered from the records of the Department.

I am, sir, very respectfully, your obedient servant,
S. COOPER, *Adjutant-General*.

To L. D. JOHNSON, Esq.

STATEMENT showing the names of persons who have served as Chaplains in the Army of the United States, from April 2, 1813, and, as far as ascertained, the Church which they belonged.

Initials opposite the names signify—B. for Baptist. C. for Congregationalist, E. for Episcopalian, L. for Lutheran, M. for Methodist, P. for Presbyterian, R. C. for Roman Catholic.

NAMES.	CHURCH.	NAMES.	CHURCH.	NAMES.	CHURCH.
David Jones.....	B.	Mark S. Cheevers.....	E.	David Clarkson.....	E.
Peter J. Van Pelt.....	D.	John J. Ungerer.....	L.	William Vaux.....	E.
James G. Wilmer.....	E.	Stephen P. Keyes.....	—	Samuel Corley.....	—
Joseph L. Hughes.....	—	David Griffith.....	E.	John Burke.....	E.
Robert Elliott.....	P.	Henry J. Lamb.....	—	Samuel H. Milley.....	P.
Aaron J. Booge.....	—	C. S. Hedges.....	E.	Ignacio Ramirez.....	R.
Stephen Lindsley.....	—	William Scull.....	E.	St Michael Fackler.....	E.
Adam Empie.....	E.	William A. Whitwell.....	U.	James De Pui.....	E.
Thomas Hersey.....	—	William H. Brockway.....	—	John Reynolds.....	E.
Solo. Aiken.....	—	John Blake.....	E.	J. H. Ver Mehr.....	E.
C. Tarrant.....	—	George C. M. Roberts.....	M.	Solon W. Manny.....	E.
J. Brannan.....	—	John O'Brien.....	E.	David W. Eakins.....	P.
Cave Jones.....	E.	J. Dixon Carder.....	E.	John M. Shaw.....	B.
W. L. McCalla.....	E.	John Wayland.....	E.	John F. Fish.....	E.
Thomas Picton.....	P.	Leander Ker.....	E.	John McCarty.....	E.
C. P. McIlvaine.....	E.	Noah M. Wells.....	—	J. J. Scott.....	E.
Thomas Warner.....	E.	J. M. Clarke.....	—	William Passmore.....	E.
Jasper Adams.....	E.	Henry Axtelle.....	P.	Henry Axtelle.....	P.
Martin P. Parks.....	E.	William Scull.....	E.	John McVicker, D. D.....	E.
W. T. Sprole.....	P.	Daniel McManus.....	E.	Joshua Sweet.....	E.
Richard J. Cadle.....	E.	J. L. Elliott.....	P.	Joseph B. Cottrell.....	M.
Abel Bingham.....	—	John McCarty.....	E.	Michael Sheehan.....	R.
Ezekiel G. Gear.....	E.	J. F. Fish.....	E.	W. Stoddart.....	P.
C. C. Beaman.....	P.	Daniel Motzer.....	P.	Frederick Tolhurst.....	B.
William Burnett.....	M.	Matthias Harris.....	E.	Tobias M. Mitchell.....	E.
Charles Reighley.....	E.	Charles H. Page.....	E.	John W. French.....	E.
Henry Gregory.....	E.	H. W. Read.....	—		

CHAPLAINS IN THE UNITED STATES NAVY.

STATEMENT showing the names of persons who have served as Chaplains in the Navy of the United States since 1799, and, as far as ascertained, the Church to which they belonged.

Initials opposite the name signify—B. for Baptist, C. for Congregationalist, E. for Episcopalian, M. for Methodist, P. for Presbyterian, U. for Universalist.

NAMES.	CHURCH.	NAMES.	CHURCH.	NAMES	CHURCH.
William Balch.....—		Addison Searle.....E.		Moses B. Chase.....E.	
Bert Thompson.....—		Burgess Allison.....B.		Chester Newell.....E.	
Valett.....—		James G. Ogilvie.....B.		Theodore B. Barton... ..E.	
ex. McFarlan.....—		John McCarty.....E.		Wm. McKenny.....M.	
mucl Chandler.....—		John W. Grier.....P.		Joseph Stockbridge.....B.	
adich Morris.....—		Charles L. Stewart.....P.		Photius Fisk.....P.	
bert Dennison.....—		John Addison.....—		John P. Lathrop.....E.	
William Petty.....—		Edward McLaughlin.....P.		J. W. Newton.....P.	
William Robinson.....—		John P. Fenner.....E.		Nathaniel Frost.....B.	
drew More.....—		G. W. Ridgley.....E.		George W. Swan.....—	
William H. Briscoe.....—		T. J. Harrison.....P.		George W. Latham.....B.	
rrrett Bane.....—		Wm. Ryland.....M.		N. C. Fletcher.....U.	
vid P. Adams.....—		Walter Colton.....C.		Thomas C. Stanley.....M.	
drew Hunter.....—		James Wiltbank.....E.		Edwin Eaton.....—	
in Cook.....—		George Jones.....E.		John L. Lenhart.....M.	
hard C. Mortou.....—		Thos. R. Lambert.....E.		John Blake.....E.	
eever Felch.....—		Peter G. Clark.....E.		Edmund C. Bittenger.....P.	
den Coope.....—		Jared L. Elliott.....P.		Orville Dewey.....U.	
Andrews.....—		J. B. B. Wilmer.....E.		Vernon Eskridge.....M.	
in Ireland.....E.		Rodman Lewis.....E.		Mason Noble.....P.	
aes Brooks.....—		Fiteh W. Taylor.....E.		Charles W. Thomas.....M.	
lander Chase.....E.		Mortimer R. Talbot.....E.		John Lee Watson.....E.	
aes Everett.....C.		T. S. Harris.....P.		Robert Given.....M.	
in N. Hambleton.....—		Samuel T. Gillet.....M.		Henry Wood.....C.	
ve Jones.....E.		Charles H. Alden.....E.		Charles A. Davis.....M.	

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C I R C U L A R .

THE PASTORS OF EVERY CHRISTIAN CHURCH IN THESE UNITED STATES.

WASHINGTON, D. C., September 16, 1857.

REVEREND AND DEAR SIR:

Having prepared an Address on the Chaplaincy of our General Government, viewed in connection with the spread of the Gospel, embracing its history and the objections made to its continuance; also containing the names and church relations of all chaplains to Congress, to the Army, and to the Navy, from the organization of the Government to the present time, together with some suggestions concerning a new series of measures respecting it, I intended only to deliver it in as many places as I could reach before the assembling of the next Congress—all with the hope of doing something towards preparing the public mind, particularly members of Congress, for action on the subject. But in consideration that chaplains to Congress are chosen only after the session opens, and that so little opportunity will be afforded for bringing this subject to bear on the attention of members before the time for final action, I have been advised to put my Address to press, for the purpose of giving it a wider circulation than could otherwise be done in this given time. I therefore take the liberty to solicit just that co-operation which, in the absence of private funds, is needed to attain the desired result.

In lieu of the time and expense required to visit your town or parish, to deliver my Address in person, I send you this Circular, respectfully desiring that you will bring the subject before your people, in any way which may best accord with your own wisdom, for the purpose of raising the funds to aid in circulating copies of this Address throughout the country generally, before Congress shall come together, on the first of December next. It is proposed, by these means, to send one copy to every elected member of the next Congress and to every accredited clergyman in the United States. The Address will be sent, post-paid, at the rate of twelve copies for one dollar, or one copy for a dime; either of which coins can be remitted under one letter stamp. Forwarding funds please state the number of copies you would have sent to your own town, or to any other names in your town, or in any other part of the country, and all orders will receive due attention from

Yours, truly,

L. D. JOHNSON,

Washington City, D. C.

Commendatory Letters from the Clergymen of Washington

Previous to being publicly delivered, the above-mentioned Address was read at three several meetings of clergymen, who kindly furnished the following testimony which I am permitted to use as general letters of introduction.

The first letter found below was drawn up and signed by the following clergy:

- Rev. P. D. GURLEY, D. D., Pastor F. street Presbyterian Church.
- Rev. CHARLES F. HALL, Rector Church of the Epiphany.
- Rev. J. GEORGE BUTLER, Pastor St. Paul's Lutheran Church.
- Rev. JAMES REED ECKARD, Pastor Second Presbyterian Church.
- Rev. JOHN LANAHAN, Presiding Elder Potomac District, and
- Rev. W. KREBS, Pastor Wesley Chapel, (in behalf of the Methodist Ministers of Washington.)
- Rev. BYRON SUNDERLAND, D. D., Pastor First Presbyterian Church.
- Rev. T. N. HASKELL, Pastor Western Presbyterian Church.
- Rev. D. S. DOGGETT, D. D., Pastor M. E. Church South.
- Rev. J. G. BINNEY, D. D., President Columbian College of D. C.
- Rev. GEORGE D. CUMMINS, D. D., Rector Trinity Church.
- Rev. J. MORSELL, Rector of Christ's Church, E. Washington.
- Rev. F. SWENTZEL, Pastor of the Ninth street Methodist Protestant Church.
- Rev. J. R. NICHOLS, Pastor of the Methodist Protestant Mission, E. Washington.

WASHINGTON, D. C., July, 18

The undersigned, having been informed by Dr. L. D. Johnson that he contemplated delivering in various places, an Address, which he has prepared with much care, on the subject of *Government Chaplaincies*, take pleasure in certifying that he is a man of excellent Christian character, who seems to take a lively interest in the cause of humanity and of the Redeemer. Having been connected with the United States Navy, and recently, for a considerable time, a citizen of Washington, his attention has been naturally and earnestly drawn to the subject above named; and he has facts and opportunities to communicate respecting it which he considers worthy of public attention. We fully recommend him, as a Christian gentleman, to the confidence of the public, and we should be gratified to know that his attempts to gain the public ear have been attended with success.

In accordance with a resolution passed at a meeting of Baptist Ministers, the following letter was drawn up by Rev. George W. Samson, Pastor of the E. Street Baptist Church, and signed by Rev. Thomas C. Teasdale, D. D., Pastor the Thirteenth Baptist Church, Rev. T. W. Greer, Pastor of the Baptist Church E. Washington, and several others.

WASHINGTON, D. C., July 27, 18

The undersigned, Ministers of the Baptist Denomination, in and near Washington, D. C., having listened to the Address of Dr. L. D. Johnson on "Chaplains" before the United States Government, and having personal acquaintance with him as

a Christian, cordially commend him and the cause he advocates to the Christian public, wherever he may go.

Dr. Johnson has formerly held a position in the United States Navy. He has resided many years in Washington, and is generally esteemed as a gentleman of moral and religious worth; and both his personal knowledge and character eminently fit him to represent fully and practically the subject of which he treats.

His Address furnishes a minute and interesting history of the Chaplaincy in the Army, the Navy, and the Congress of the United States. It fully replies to the objection that the appointment of Chaplains by the government implies a union of Church and State: and it suggests a method of appointment similar to that of other Government officers, which must tend greatly to increase their efficiency and usefulness.

It is our sincere hope that Dr. Johnson may be successful in awakening general attention to a reform in the Chaplaincy, demanded alike by humanity to the soldier and sailor, and by the honor of religion among our public men.

We are at liberty to present here the following letter, written by Rev. John C. Hays, D. D., Pastor of the Fourth Presbyterian Church, and signed by Rev. Andrew J. Carothers, Pastor of the Assembly's Church, (Fifth street,) both of whom were present from the above named meeting.

WASHINGTON CITY, September 2, 1857.

L. D. JOHNSON, Present:

We have had the pleasure of a personal acquaintance with you for several years, in which we have been most favorably impressed with your kind, Christian spirit, and your position as a gentleman. We have been interested in your Sabbath Review, published in the "National Intelligencer," as well as in your efforts to promote the best interests of our country in the appointment of *devout, consecrated men*, as CHAPLAINS of the "Army" and "Navy" of the United States.

We agree with you in the *necessity* for an increase (in both these arms of our national defence) of men of high *Christian* qualifications, and have strong confidence that the delivery of your address on this subject in our towns and cities will awaken new interest, and tend to the most gratifying results.

We have also received letters of approval and aid to this movement, from Secretaries of State and Toucey, and from several Members of both Houses of Congress.

L. D. J.

